THE

AMERICAN·CATHOLIC

HISTORICAL RESEARCHES.

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QUARTERLY, *ONE DOLLAR A YEAR*

"Research is a fitting word to apply to historical studies; for by this word we import that one is not content to skim the surface of past events but prefers to probe, to investigate, to turn the soil for himself. It is original exploration which makes such studies attractive and stimulating. Let our spirit of research be imbued at all times with the fearless purpose to know and to promulgate the truth."—[James Schouller in "Mag. Am. His., Feb., 1890.]"

"Strict, accurately impartial assertion, and, if challenged, immediate reference to standard authorities, are the indispensable qualifications of a sound reliable antiquary."—[Rev. M. E. C. Walcott, in "Salopian Shreds and Patches," Aug. 16, 1876.]

"I have always held it to be more noble in itself, more useful to posterity and more becoming an intellectual being to collect and transmit knowledge that enlightens the mind, than it is to amass and leave to others 'soul seducing gold' that hardens the heart."—[Rev. A. A. Lambing, Founder of this Magazine.]

In the spirit of the declarations above cited we endeavor to conduct this RESEARCHES. Four years of testing the merits of our system of presenting Catholic historical information confirms our prior conviction that sufficient patrons could be had to sustain a Catholic Historical Magazine conducted on the plan of recording original sources of information as the foundation for an accurate compilation of the History of the Church in this country or any local section of it.

Documents must be sought, examined and copied. That is a tedious and a restricted work. Even when one is eager to do this tiresome work he must overcome the apathy or reluctance of possessors to secure examination or show a spirit of complaisance perhaps as difficult to manifest as it would be to overcome the indifference of the custodians.

We mourn, betimes, over the loss of valuable documents we in the past quarter of a century, might have saved had facilities been offered us. There yet exists a countless number of others endangered. These should be saved from casting out by ignorance and from destruction by fire or water. All such THE RESEARCHES needs copies of. Once printed, Time and Destruction are mastered and History garners the record.

"BRIEF OF TITLE TO THE LOT ON WHICH THE CHAPEL STANDS"

[NOW OLD ST. JOSEPH'S CHURCH, PHILADELPHIA]

Patent of Commissioners to John Martin [in right of Elizabeth Symmes or (Sims) with whom he intermarried] dated 23d. 1st. mo. 170½ for a certain lot situated on the South side of Walnut street containing in breadth on said Walnut street 49½ feet and in length 220 feet. Bound to the northwest with Walnut street, eastward with another lot then of the said John Martin, southward by back lots and westward with a lot of John Burby.—[Recorded in Book A. Vol. II p. 307 &c.

Deed Thomas Chalkley, Ralph Jackson, John Michener, To James Tucker of the City of Philadelphia, Sawyer, (?) [perhaps Lawyer] for the whole lot as above described (consideration £10) dated October 27th 1704.—Produced. Recorded Book F. Vol. 6 p. 166.

James Tucker to William Carter for the whole lot, consideration £20 and lawfull Interest.—Mortgage. Recorded in Book E. 7, Vol. 9. p. 74.

James Tucker By endorsement on the back of the last mentioned deed released all the aforesaid premises to the said William Carter of the said city. Blockmaker. Dated May 23d. 1713.—Recorded in Book E. 7 Vol. 9 p. 72.

Deed William Carter to James Tucker under the yearly rent of four pounds current silver money at the rate of nine shillings and two pence per ounce on the 30th day of November and the 30th of May forever. Dated May the 30th 1713.—Recorded in Book E. 7 Vol. 8 p. 35.

Deed James Tucker and Mary his wife to Adam Lewis Carpenter for the whole lot (Reciting all the aforementioned deeds) Dated September 6th 1717. Produced.—Recorded in Book F. Vol. 6 p. 168 &c.

Deed Adam Lewis and Mary his wife to John Dixon of same place, Barber, for a part of the said lot (Reciting the patent and intermediate Deeds) being 29½ feet front on the said Walnut street and continuing that breadth 80 feet then widening on the east side thereof to the whole width of the said 49½ feet and extending thence to the whole depth of 220 feet. Bounded eastward partly with the said Adam Lewis, 80 feet of ground and partly by the ground of the Quaker's Almshouse, southward and westward

by lots reputed to belong to Joseph Shippen and northward partly by the said Adam Lewis's lot and partly by Walnut street. Dated May 14th. 1733.—Produced. Recorded in Book F. Vol. 6. p. 104 &c.

Deed Adam Lewis to his son John Lewis for his remaining lot 20 feet front on Walnut street by 80 feet deep. Bounded on the east by the ground of the Almshouse belonging to the People called Quakers &c., &c. Dated April 1st 1740.—Produced. (Not Recorded.)

Deed Adam Lewis and John Lewis and Mary his wife to Isaac Norris, Israel Remberton and others for the said lot (of 20 feet by 80 feet.) Dated September 6th 1742.—Produced. (Not Recorded) This is a Mortgage for £27.

Deed Poll Richard Shewell Esq. High Sheriff to John Smith of Philadelphia, Merchant, for £155 for 20 feet in front by 100 deep. Dated March 7th 1749. On the back of this deed is a release of Isaac Norris, Israel Pemberton Junr., John Reynell and John Armett to the said John Smith of all their right property &c. Dated 9th. 3d. month (May) 1750.—Produced. Acknowledged in Court March 10th. 1749. Thomas Hopkinson.

Deed John Smith and Hannah his wife to John Stagg for 20 feet by 100 feet. Bounded as before. Consideration £150 dated September 12th 1757.—Produced. Recorded in I. Vol. 5 p. 197 &c.

Deed Michael McGannon as Executor to John Stagg and the four children of the said Stagg to Robert Molyneux and others for the said lot 20 by 100 dated February 26th. 1781.—Produced. Recorded in Deed Book No. 3, p. 329 &c.

[Copied from the original paper by Martin I. J. Griffin, June 16th 1885. Original (found in an ash barrel) now with The American Catholic Historical Society of Philadelphia.]

Since the above was put in type the original deeds of the property missing for very many years have been found, We find an important omission in the above "Brief." The deed of John Dixon, (barber,) and his wife Mary to (Rev.) Joseph Greaton made on May 15th, 1733. Dixon bought the land from Adam Lewis on May 14th. Deed was recorded on May 15th and the same day a deed was made to Father Greaton. The consideration mentioned in the deed is £36. It was witnessed by Edw. Nicholas and C. Brockden.

(Archives Baltimore.)

WILL OF ARCHBISHOP CARROLL.

In the name of God. Amen, I John Carroll, of the City of Baltimore being, through divine favor of sound and disposing mind, make this my last Will and Testament, hereby annulling and revoking all and other instruments of writing heretofore executed by me purporting to be my last Will and testament.

Imprimis, Placing my whole trust in the merits of our Lord and Saviour Jesus Christ, I commit my soul to his Mercy and my body to be interred according to the rites of the Holy Roman Catholic Church in a Vault to be designated and furnished at my charge or the charge of my Estate in the Cathedral Church of Baltimore now building, or in such other place as the right Reverend Leonard Neale and my Executor hereafter Named shall appoint, till a Vault be made ready to receive my remains.

2, I hereby charge my Executor to pay all my just debts, previous to the distribution of my Estate or payment of any legacies, excepting only my funeral expenses, which must be so limited, as to be consistent with christian humility and the usages of the church at the Interment of Catholic prelates; but it is my will and my Executor will Commit the Execution of it to the Reverend Enoch Fenwick hereafter Named, that some special tokens of my tender and paternal regard and gratitude, may be distributed, at my funeral to each of the Vocal and instrumental performers, who by their Voluntary Exertions contribute so much to the decency and dignity of divine Service in the Catholic Church of St. Peter; and likewise a Suitable Memorial of my sincere good will to the clerk, or Sacristan of the church and to the boys who attend about the altar.

3, At the time of making this Will I am Seized and possessed of certain Estates real and personal in trust.

I give and bequeath to my much respected friend and brother in Christ, the Rt. Rev'd Leonard Neale, Bishop of Gortyna, now of George-Town. his heirs, Executors, administrators and assigns, all houses, lands and lots and parcels within the United States vested in me whereon are erected or are intended to be erected, churches or chapels or Grave yards to be laid off subject to the same trust or trusts, on which I hold them respectively. But from this bequest I except the lot of ground in Boston, Massachusetts

on which is built the Catholic Church of the Holy Cross; and hereby devise all my rights, title or Interest in and to the Same, and all appurtenances thereunto belonging to my most esteemed and respected friend, the Rt. Rev'd John Cheverus, of Boston his heirs and assigns.

4, I likewise give and bequeath to the aforesaid Rt. Rev'd Leonard Neale his heirs, Executors, and adminstrators and assigns all my leasehold Estate, renewal forever in Eutaw Street continued, lying in the Precints of Baltimore City Subject however to the payment of Two hundred dollars in each year for ten years, successively, for the purpose expressed in a Sealed paper signed by me and to be placed in his hands, either before my decease, or by my Executor hereafter. But as I Consented at the desire of the Trustees of St. Peter's church, to give a mortgage on this lease hold Estate on Eutaw Street, as Security for a sum of money borrowed for the use of the Cathedral, which the said Trustees by their Unanimous resolution agreed to pay, till such payment be made.

I charge this two hundred Dollars annually on the remainder of my Estate, real and personal. Excepting the First Estate mentioned in the third paragraph.

5, I give and bequeath the Rev'd Enoch Fenwick, his heirs and assigns, all that piece and parcel of ground belonging to me beginning on the west side of Charles Street in Baltimore City, or so much of the said ground as shall not be disposed of at the time of my decease, in trust however for the purpose designated in the Sealed paper before mentioned.

6, I give and devise to the Rt. Rev'd Leonard Neale aforesaid all my Sacred Vestments, utensils and church Plate of whatever kind appropriated to divine Service; and those articles of Household furniture which I have kept for my own separate use, Excepting certain articles hereafter to be mentioned. I moreover bequeath to him, theological, Ecclesiastical and other books, not hereafter excepted, recommending to him to continue the formation of a Suitable Library for himself and his Successors, and to apply all other property hereby bequeathed to him so that it may be enjoyed by him and succeeding Bishops in the See of Baltimore. and as these books together with the Sacred Vestments, Utensils and church Plate above mentioned are intended by me for the use of the Cathedral of Baltimore, it is my will, and I hereby request and Enjoin the said Rt. Rev'd Leonard Neale not to remove any of them from Baltimore in any case or on any account whatever.

7, I give and bequeath to the Rev'd John Grassi, now President of the College of George-Town, Columbia and his heirs four hundred pounds Sterling in five per cent stock in lieu of one of my shares in the Potomack company Stock, which I once intended for the College of George-Town, and it is my will that this sum of four hundred pounds Sterling may be sold out and converted into other Stock within the United States. So that either the Interest thereof shall serve as a perpetual fund under the direction of the President of said college, for augmenting the Library thereof, or he may dispose of the capital itself, or any part of it if he can employ it advantageously in the purchase of valuable Works of real learning and Utility suitable to the course of studies pursued in the College.

8, I give and bequeath to my dear nephew Daniel Brent of Washington City, four Shares in the Stock of the Potomac Company which cost me Sixteen hundred dollars, to be applied by him in the following Manner and subject to the following charges. Whenever, at his discretion he can dispose of or keep them to his best advantage: viz. (1st) that he pay three hundred dollar to the Rt Rev'd Flaget, Bishop of Kentucky or his heirs. (2d.) two hundred dollars to the Rev'd Enoch Fenwick or to the Pastor for the time being of St. Peter's church to be by him distributed to the poor of the Catholic Congregation of Baltimore. (3d.) fifty dollars to the Catholic Chapel near Rock Creek in Montgomery County, and the residue for the Sole benefit of said Daniel Brent his heirs, and assigns, forever. Moreover, I bequeath to him my black servant Charles to be however Manumitted within twelve months after my decease, unless I should do so previously thereto, and it is moreover my will and desire that after he shall have been set at liberty, he settle in or near his friends in the city of Washington; and make a prudent use of his Emancipation and I charge on my personal Estate for Wardrobe the Sum of fifty dollars to be given to my Said Servant, Charles in testimony of his faithful Services.

9, I bequeath to my dear Sister Elizabeth Carroll three copper plate prints, with their frames and glasses, one in my bed chamber representing the descent of Christ from the cross and two others in the parlour, one of the last Supper, the other of the Washington Family, moreover to the said Elizabeth Carroll I grant and bequeath the Engravings of——now in her keeping and her choice of thirty volumes from the Books left to me by the late Morgan O'Brien Esq., likewise my horses, carriages and harness.

Enjoining her however to place in the hands of some suitable person One hundred dollars for the benefit of the poor of Baltimore to be distributed among them.

10, To my much beloved and Esteemed nephews Robert Brent Sr., Daniel Brent and William Carroll, I leave all the other volumes of the last mentioned collection which they will divide by agreement or lot.

11, I bequeath my gold Watch to my said nephew, Daniel Brent.

12, I devise to the Rev'd Enoch Fenwick and his heirs all that track of land in Baltimore County which was conveyed to me by William Stenson by deed bearing date on the fifteenth day of July One thousand Eight hundred and Six.

12, I bequeath to the said Rev'd Enoch Fenwick and the Rev'd John Grassi all those books which have lately been sent me by a priest at Louvain in Flanders and which are soon expected to arrive in this country.

14, I also bequeath to the said Rev'd Fenwick my cane as a token of My affection and remembrance and I give him One thousand dollars now in his hands, and lately sent to me by a certain Mr. Seemans, Two hundred dollars of which he is to lay out as he shall judge best for the benefit of the Roman Catholic Church on Bohemia Farm, near to Warwick on the Eastern Shore of Maryland, the residue to be at his absolute disposal.

I devise and bequeath to the said Rev'd Enoch Fenwick his heirs, executors, administrators and assigns, all the property heretofore conveyed to me in trust by Catharine Walsh, now Catharine O'Conner, to be held subject to all the same trusts to which it is held by me.

All the rest and residue of my Estate real, personal and mixed, I devise and bequeath to my Nephew Daniel Brent and the Rev'd Enock Fenwick their heirs, Executors, administrators and assigns Equally to be divided, and I appoint my said Nephew, Daniel Brent, Sole Executor of this my Will. In witness whereof I have hereunto set my hand and Seal at Baltimore this twenty-Second day of November in the Year of our Lord One thousand Eight hundred and fifteen.

Signed, Sealed and published and delivered by the Testator as his last will and testament in presence of us, who in his presence, and at his request have subscribed our Names hereto as withesses.

JOHN CARROLL,

{SEAL.}

P. BABADE.

P. CHATARD,

P. LAURENSON,

BASIL S. ELDER,

Baltimore County

Baltimore County, ss. On the 6th day of December 1815. Came P. Lamenson and Basil S. Elder two of the Subscribing witnesses to the aforegoing last will and testament of John Carroll late of said county deceased and made Oath on the Holy Evangelist of Almighty God that they did see the testator Sign and Seal this Will, that they heard him publish—pronounce and declare the Same to be his last Will and Testament, that at the time of his so doing, he was to the best of their apprehension of Sound Memory and Understanding and that they, together with P. Babade and P. Chatard the other two Evidences Subscribed their names as Witnesses to this Will in his presence at his request and in presence of each other. Sworn to in Open board.

(Test) WM. BUCHANAN, REG.

In testimony that the aforegoing is a true copy taken from the records of the Orphan's Court of Baltimore County from Liber W. B. No. K. folio 82, I have hereunto set my hand and affixed the Seal of my office this fifteenth day of May in the year Eighteen hundred and Twenty-one.

WM. BUCHANAN, REG.

Endorsed,

Copy of a Will of

Archbishop Carroll.

REV. JOHN CARROLL TO REV. W. O'BRIEN, PASTOR OF ST. PETER'S CHURCH, NEW YORK, 1788, ON THE ESTABLISHMENT OF THE AMERICAN EPISCOPATE.

To Rev Mr. O'Brien, Dyes St. New York.

Baltimore, May 10, 1788.

Rev'd Dear Sir:

Immediately after receiving your favour of the 30th April, I wrote to Mr. Felicehi and hope my letter will reach him before his departure. The loss of so amiable acquaintance must be very painful to you. I mentioned to him something concerning our views for an Episcopal government, tho I own that I never enter on this subject without reluctance and for two reasons. One is that if that government is introduced into our Ecclesiastical policy in America, I have some reason to apprehend that I may be thought of for it and it is without affectation or pretended show of humility that I declare to you and everywhere else a dread of ever being invested with such an employment. Another reason is that they who know not my sincere sentiments may attribute any activity they discover in me for the establishment of Episcopacy to an ambition of having a Mitre placed on my head. This is the reason why I have taken so little notice of your many generous and too partial recommendations both of me and to me on that subject. However, I shall now open myself more fully to you. About a year and a half ago, a meeting was held of the clergy of Maryland and Pennsylvania on their temporal concerns; and conversation devolving on the most effectual means of promoting the welfare of Religion it was agreed on to attempt the establishment of a school and seminary for the general education of Catholic youths and the forming of Ecclesiastics to the ministry of Religion and since the Ecclesiastics would want ordination, the subject of Episcopacy was brought forward and it was determined to solicit it. Two other gentlemen were appointed beside myself to transact this business and they, as it happens to easy people like myself, devolved the whole trouble of framing memorials, petitions &c. on me. Being very unwilling to engage in this last affair I delayed till Nugent's misconduct convinced me it was no longer safe to do so, and a prospect having opened itself of procuring a Bishop, eligible by the officiating clergymen in America, instead of being appointed by a foreign tribunal (which would shock the political prejudices of this country) the memorial for that purpose is now gone to his Holiness. This is the business which you may remember, I said to you, I should have to communicate but which was afterwards put out of my mind by the unhappy events which folllowed." [Extract.]

[Archives Baltimore.]

ARCHBISHOP CARROLL'S LENTEN PASTORAL, 1814.

The 23rd of this month being Ash Wednesday, the beginning of Lent, our dear Brethern, the faithful of the church of God, are again seriously and earnestly admonished and exhorted to devote the holy season of Lent to a dispassionate and diligent review of the past and present conduct of their lives, to the consideration of the step necessary to begin and continue the reformation of manners wherever it is necessary, to add the religious exercises of fasting, prayers, self-denial and Christian penitence, abstaining likewise from such distracting scenes and resorts of great collections of company the tendency of which is to engage the heart and senses in worldly and oftentimes dangerous amusements such as theatrical spectacles—dancing assemblies, profuse and habitual banquetting, &c.

The general circumstances of our Brethren would render a strict and entire compliance with the rigorous discipline of lent very painful perhaps and impracticable to many on account of the exorbitant price of many articles which constitutes a principal part of the nourishment especially of the poor, this consideration induces a necessity of making the following ordinance for this lent. The duty of fasting on one meal every day except on Sunday is to be kept by all, whom laborious employment, bad health and age dispense not from the obligation. On all the Sundays, except Palm Sunday, permission is granted for the use of flesh meat at different meals and likewise during the day on the Monday, Tuesdays, and Thursdays, excepting the first and last week of lent during all which time you, Christian Brethern, are most earnestly exhorted to be mindful in your prayers, to implore the divine protection on the Holy Catholic Church in these days of her oppression and on its visible head on earth for his deliverance from his long captivity and likewise to beseech our merciful Father in Heaven to put a stop to the effusion of human blood and the ravages of war throughout the whole christian world through the merits of his blessed Son Our Lord Jesus Christ.

† J., Abp. of Baltimore.

Feb. 20, 1814

(Archives Baltimore.)

PASTORAL APPOINTING AUGUST 20TH, 1812 AS DAY OF PUBLIC DIVINE WORSHIP.

REV. SIR :—

The President of the U. S. has recommended to the People thereof to set apart Thursday the 20th of August for the purpose of rendering public homage to the SUPREME RULER of the universe, humble adoration of His infinite perfections and supplications to him for the protecting peace and prosperity to our common Country.

In compliance with this recommendation and considering that we, the members of the Catholic Church, are at least, equally indebted as our fellow-citizens to the Bestower of every good gift, for past and present blessings, stand in the same need of His protection and ought to feel an equal interest in the welfare of these U.S. during the awful crisis now hanging over them; I cannot hesitate to require the respective clergymen employed in the care of souls throughout this Diocese to invite and encourage the faithful under their pastoral charge to unite on Thursday Aug. 20th for divine worship and most particularly in offering through the minister of the church the AUGUST and salutary sacrifice of the law of Grace, the body and blood of the Lamb of God Which takes away the sins of the world, to implore through it divine protection in all our lawful pursuits public and private, to shield us in danger and restore and secure to us the return of the days of peace, a happy peace in this life and above all that peace which the world cannot give.

† JOHN, Archbp. of Baltimore.

Baltimore, August 6th, 1812.

[Archives Baltimore.]

PASTORAL TO THE CATHOLICS OF BALTIMORE, 1814.

It is hereby recommended to our Catholic Brethern in this City during the present state of alarm and danger often to implore the powerful aid and protection of our Heavenly Father over ourselves and fellow citizens and those particularly who now must leave their homes and families for the common defense. Let them be recommended to divine mercy through the intercession of the Bd. Virgin Mary as the chosen Patroness of the Diocess not doubting of her readiness to intercede for those who have recourse to her in the time of their need.

(Archives Baltimore.)

THE CHURCH AT ALBANY, N. Y. 1799-1802.

JOHN CARROLL

To the Right Reverend John, Lord Bishop of Baltimore:

We the Trustees and Principal Members of the Catholic Congregation of the Church of Albany, Beg leave to testify with due obedience and respect and of our own free will and accord.

1st. That the zeal and exertions of our late Pastor Reverend Doctor Mathew O'Brien demand our merited praises.

2nd. That his ability, fervor, and assuidity in Preaching the word of God, have by us been uniformly felt and generally admired. His promoting our Spiritual interest has been unremitting and truly meritorious in every department.

3rd. That his conduct has appeared to us in every respect Charitable, disinterested, candid, and free from Censure.

4th. That we contemplate his departure from amongst us with sincere and true concern in confirmation of which We affix hereto the seal of our Church.

Subscribing with every prayer for your Lordship's preservation and Happiness,

Albany Nov. 10th, 1799.

Rich. Allanson [Trustee]
The only one Present.

Thos. Barry,	Louis Lecouteulx,	Patt. L. Reily,
John Wm. Barry,	James Cassidy,	Philip Farrell,
Jas. Robichaux,	Dennis McMullen,	John Jenkins,
Rich'd Cody,	Alex'r O'Brien,	Pat'k Walsh,
Wm. Duffey,	James Mahn,	Thoms. Ennis,
Willm. Hannagan,	Patrick O'Callaghan.	David O'Barr,
James Gallehar,	Henry Clark,	John Doherty,
James Herring,	Patrick Bryan,	Patrick Campbell,
Edward Cody,	John Boner,	Dennis Wrian.
	Patrick Reed.	

ALBANY, NOV. 27, 1799.

To the Right Reverend John, Lord Bishop of Baltimore:

Having with sincere regret lately understood the appointment of our late Pastor the Rev'd Doctor O'Brien to a Parish on the Natchez with great submission to your Lordship's superior wisdom (in this case) it would give us, the subscribers, great satisfaction as well as the principal part of the congregation of the City of Albany which will evidently appear by a certificate which was forwarded to you by said congregation some time ago to have the Doctor to return here as soon as possible.

We also sincerely hope it will be in your Lordship's power to provide a clergyman for the worthy Catholics on the Mississippi as much to their satisfaction as the Rev'd Dr. O'Brien is to us on the Hudson.

We are your Lordship's Obedient and very humble servants &c.,

Richard Allanson,
Michael Begley,
Patrick McKay,
} Trustees.

Philip Farrell, James Herring, Francis McCabe,
Terrance McGuigan, Pat. Walsh, Roger Mulvey,
Sam'l Cassidy, Dennis McMullin,

Albany, Nov. 27th, 1799.

MY LORD:—

We shall esteem it a particular favour if you will be pleased to favour us with a few lines to inform us whether or not Dr. O'Brien does proceed to the Southward or not—Which will be ever acknowledged

by your most obedient and very humble servant to command,

RICH. ALLANSON.

N. B. If you condescend to favor us with a few lines please to direct to me, Builder, Albany.

Rev'd Mr. O'Brien writing from New York to Bishop Carroll, Nov. 16, 1801, recommended the Rev. Mr. Mahony just arrived from Ireland as suitable to be sent to Albany to fill the vacancy made by the departure of the Rev. Mr. Fitzpatrick. He continues, "The church of New York you have heard about, you will hear also sir, that its congregation has vastly increased and even now would fill two churches. We will finish our steeple in the

ensuing Spring. I purchased a Bell. Our Church yard is nearly paid for. We will put a new Iron Ráiling to the steps of the Church and open another door. Could we erect a Chapel of ease in the Extremity of this city where most of the poor Catholics are thronged it would make us happy. [Extract.]

Jno. Wm. Barry, Rich. Allanson, Fras. McCabe, Trustees, wrote to Bp Carroll from Albany Nov. 23rd, 1801. telling their generous treatment of Rev. Fitzpatrick who had abandoned them.

Rev. R. Fitzpatrick wrote from Philadelphia Nov. 24th, 1801, giving reasons for leaving Albany. [Miscellaneous Letters, Archives, Baltimore.]

ALBANY, MARCH 12th, 1802.

Rich Allanson and Francis McCabe, Trustees wrote to Bishop Carroll and spoke of Rev. Mr. Boutin as "saying Mass here on Sunday and *read* a sermon, the Passion, but we must confess that it was impossible for more than 1 or 2 to understand almost any part of it. We really pity Mr. Boutin but we are afraid his want of knowledge of the English Language would be an insurmountable objection. We determined, with your permission, to wait till Dr. Mahoney can produce satisfactory credentials from his native Bishop and we request you will on receipt of the documents required to appoint Dr. Mahoney to the Church in Albany as *the generality* of the Congregation appears to be very much inclined to him. He is a mild, modest Gentleman and in our opinion better adopted for this place than any of his predecessors. We at present maintain him through Charity in hope he will be *licensed* by your Lordship. He much regrets we have not an altar stone as he says he "could have celebrated Mass in his own room for his own devotion."

Albany, April 26, 1802, Rich. Allanson, William Duffey and Francis McCabe, Trustees, wrote to Bishop Carroll by the Rev. Dr. Mahony the bearer of the letter soliciting his appointment to Albany.

Fr. Mahony went as far as New York when he handed the Trustees' letter to Rev. M. O'Brien, May 6th, 1802.

From Archives at Baltimore.

ALBANY, 15th June, 1805.

MY LORD:

With regret we have to inform you that we are destitute for the want of a Clergyman. We received a letter this day from Rev, Mr. Fitzsimons dated at Montreal, who writes he would be glad to come and live at Albany. We want first to know your approbation whether it is right to give him call or if you have any body else in view for us. Your answer, my Lord, will much oblige a much distressed congregation who remains with due esteem your obliged and humble servants,

Thomas Barry, Francis, McCabe, Patrick McKay,
William Duffy, Daniel Campbell.

ENDORSED.

VESTRY OF ALBANY, June 15th 1805,

Endorsement by Bishop Carroll.

Ans'd and the Vestry authorised to inform Mr. Fitzsimons of my Consent to their proposal.

[Archives Baltimore]

BISHOP CARROLL'S ANNOUNCEMENT OF THE RESOLVE TO ERECT A CATHEDRAL IN BALTIMORE.

The Catholic Inhabitants of Baltimore after much deliberation have finally resolved to unite their efforts for the purpose of erecting a church not only sufficient for their present accomodation and the continual increase of their Congregation corresponding with the growth of the town; but likewise worthy of being the Cathedral of this extensive DIOCESS. As this is a concern which belongs not only to the inhabitants of BALTIMORE, but to all the Professors of the Catholic faith throughout the United States; and it must be pleasing to all the friends of our religion in every other country to hear of its taking deep root in this bart of America, the Bishop of Baltimore uniting himself with that part of his Flock with which he resides, fervently and earnestly solicits the assistance of those *pious* and *generous Christians* whom GOD HAS BLESSED WITH AFFLUENCE towards completing this arduous undertaking.

LETTER OF BISHOP FRANCIS PATRICK KENRICK, TO THE RIGHT REV. DR. HENRY CONWELL, BISHOP OF PHILADELPHIA.

LITTLE YORK, Sept. 12, 1830.

Right Rev. and very dear Sir,

Understanding that some pecuniary demand upon you creates considerable embarassment, I seize the opportunity of proving to you my solicitude for your honour and happiness by declaring that I am ready to sign any instrument which may be deemed necessary or advisable to secure to you the prompt payment of the Lancastrian mensal. I am informed that some reluctance to pay it to you was manifested in consequence of the appointment of an administrator; and as the same difficulty may be urged in regard to the relation in which I stand, I am most anxious to remove it. You are aware that I do this at a time when ever other subsidy for the maintenance of the Episcopal dignity has been denied me, and whilst traveling with as much dependance on a kind Providence as if I were still an humble missionary in Kentucky. Could I give you any stronger proof of my regard and attachment, I should do it without hesitation.

My visit to Lancaster has been blessed with the reconciliation of Messrs. George Daly and Lynch and the Rev. Pastor. Columbia Church was blessed this morning, and confirmation administered to above sixty persons. The painting of Lancaster Church deranged my appointments. I am going tomorrow to Emmitsburgh, and mean to return here for Thursday. Conewago is said to be under repairs, and unfit to receive guests. I am therefore compelled to anticipate by a week my visits to Chambersburgh and Bedford. When I shall reach Pittsburgh is yet quite uncertain. Many enquiries are made by your friends, who express great respect and attachment, in which, however, I can assure you from my heart, that they do not surpass

Your affectionate Brother in Christ,

† FRANCIS PATRICK,

Bishop of Arath and Coadjutor of Philadelphia.

[From copy printed by Bishop Conwell for circulation].

BISHOP CONWELL IN NEED.

The following letters, as well as the one proceeding, are reprinted from copies printed and circulated by Bishop Conwell. The above heading alone is ours.

THE FOLLOWING ACCOUNT IS RESPECTFULLY SUBMITTED TO THE CONSIDERATION OF THE TRUSTEES OF ST. MARY'S CHURCH.

About a year since, a Committee from the Board of Trustees, viz. the Honourable Judge Randall, Joseph Snyder and Edward Kelly, gave me notice, that the cause of delaying the payment of the annual pittance of two hundred dollars, payable half yearly, destined for my support, was owing to the circumstance of there being no money in the Treasurer's hands, adding that I should be paid as soon as possible; and I waited accordingly up to the date of the following letter:

Philadelphia, Ma , 25, 1835

MY DEAR SIR,

Considering that you have been lately elected a Trustee of the property belonging to the Society of Roman Catholics worshipping at St. Mary's Church, I deem it expedient to apprise you that an arrear of three years of the moiety, agreed upon to be given me as Bishop of Philadelphia, remains due. The cause of this protraction was owing to the want of funds in the Treasurer's hands, which I got notice of occasionally. My present wants and privations render it necessary for me to request that you will give my claim a preference to other demands.

Wishing you health and every blessing, I remain

Your sincere and faithful friend,

HENRY CONWELL,

Bishop of Philadelphia.

A duly appointed Pastor, and Incumbent of St. Mary's Parish, and a Trustee of the Church Property, according to law.

The Rev. D. Hurley's failing to fulfil his promise, expressed in the following note, aggravates my present distress.

St. Augustine's Aug. 2, 1830.

DEAR SIR,—I have the pleasure to acknowledge the receipt of your note of the 28th ult., and beg to state in reply, that as I have uniformly paid to the Bishop of this Diocese the sum of one hundred dollars per annum, (even whilst absent in Europe,) and shall continue to do the same in the hereafter, I do not feel myself called upon to enter into any further arrange-

ment *for the support of the Episcopal dignity*—and the rather as the said sum is the *maximum* that the existing means of St. Augustine's church can afford.

Respectfully yours

MICHAEL HURLEY.

ARCHIBALD RANDALL, ESQ

November 26, 1835

RIGHT REV. SIR,—Lest my continued silence should be considered a want of becoming respect, I beg to acknowledge, though late, the receipt of your two notes in relation to the annual sum of a hundred dollars presented to you as Bishop of the Diocese for series of years, and to assure you of my deep regret at my not having had it in my power to continue it, in consequence of the very reduced revenue of the church, owing to the great reduction of the congregation, by the opening of St. John's and St. Michael's, which has left more than one hundred of its pews unrented. The expenditures of last year were nearly $400 beyond the income. How it will turn out during the current year, commenced on the first of September last, Heaven alone can know: as yet the prospect is little cheering.

I will not conceal the pain and the mortification which your notes gave me, as they but too plainly gave me to understand that not the want of means, but an unwillingness on my part had been the cause of my defalcation. I had thought that the paying of the sum for so many years, when every other church had declined doing so, would have saved me from so undeserved and painful a suspicion. I was mistaken, it would seem, and must endure it,

Very respectfully, your humble Friend and Servant.

MICHAEL HURLEY.

R. R. HENRY CONWELL

Bishop of Philadelphia.

My Predecessor, Bishop Egan, being refused the means of subsistence by the Trustees of the year 1812, was under the necessity of exposing the circumstance to the generous and charitable Catholics of that day, for the purpose of being relieved. He was not disappointed; for the sum of $1,000 was collected for him by subscription in the course of one week. The document is in my possession, with the names of the subscribers in their own handwriting respectively, I should have great reluctance to follow his example in that case; but necessity has no law.

Yours, as above.

To the Trustees of the Society, of Roman Catholics wordshipping at St. Mary's Church.

Philadelphia Dec. 1, 1835.

TO THE RIGHT REV DR. CONWELL, BISHOP OF PHILADELPHIA.

NEW YORK, FEB'Y 7, 1822.

HONOURED LORD,

I have to return you many thanks for your kind solicitude in addressing Rome in favourable terms. It will take some time before an answer arrives. Finding there is no clergyman at St. John, New Brunswick, I wish to pass some time there, at least during the interim of hearing from Rome. The Congregation are very desirous for my return amongst them, and wrote to me to that effect. I have addressed his Grace the Bishop of Quebec for leave to exercise faculties. I have not received any reply. I am sensible I could be of service there; moreover, I could, as an officiating clergyman, discover with more promptitude the authors of many cruel and scandalous lies. If I am denied the faculties, I shall be under much inconveniency; even the means of existence will not be mine; however, I mean to go there under every disadvantage and embarrassment; for calumny will be put down, and truth will appear in its native lustre. May I entreat of your Lordship to write to his Grace, urging him to grant me the faculties of the Diocese for a limited time. He will not refuse your Lordship the request. I know Mr. Malou has prejudiced him as well as all the venerable French Bishops of the Union against me. No person can entertain a higher or more exalted opinion of his Grace than I ever did since I had the honour of knowing him. I am sorry misrepresentation has caused him to think otherwise. If you will write, pray send your letter under cover to me here, and I will pay the inland postage, and forward it to my friend in Quebec, who will hand it himself to his Grace, and let me know the result. I hope the period has arrived of your own sorrows being at an end, and of your seeing your authority perfectly recognised by those few rebellious respectables who have caused so much distraction in the Church of Philadelphia.

Adieu, Honoured Lord, and believe me to be, with sentiments of the highest respect and esteem, you most obedient and very humble servant,

CHARLES FFRENCH.

P. S. Please to remember affectionately to Rev. Mr. Harold and all the gentlemen of your household.

EXTRACT OF A LETTER TO THE RIGHT REV. DR. DUBOIS, BISHOP OF NEW YORK. (BY BISHOP CONWELL.)

Philada. Dec. 9, 1836.

MY DEAR AND RIGHT REV. SIR,

I write to you in the spirit of a true friend to give you my advice, which, perhaps, may not agree with your present feelings; but I am certain that the adoption of it would tend ultimately to your comfort, and to the interests of religion in the city of New York. In a word, it is to go further than to comply with the late advice, which (I am informed) has been given to you, to allow Mr. Levins to say Mass, that is, to take him under your own protection, and restore to him the faculties which you had formerly granted to him, "*Sat prata biberunt.*" After this generous act on your part, he may be depended upon to do his duty towards you and the public more than any other Priest you could find qualified for the service of the Cathedral: therefore make this effort in opposition to your own will and present feelings. Your friends and the public at large will consider this act as proceeding from the dictates of a good heart, and a sound understanding, and you will be rewarded by the consequences of it, in the peace which it will produce in your own mind, and your enemies will be disappointed and be sorry, whilst your friends will rejoice and applaud your conduct. There is no time to be lost: act promptly, and without weighing the matter too seriously, or taking time to consider of it; for this would defeat the object I have in view for establishing your happiness and comfort, towards the future peace of your mind, and laying the foundation of a perfect good understanding between yourself and the public. Despatch in necessary.

"Qui cito dat, bis dat
Qui tardat munera, nil dat."

After begging to be excused for the liberties I have taken in given you the above advice, without being asked for it, I take the liberty to give you another advice, on another important occasion, relating to Dr. Power. This gentleman is very popular abroad and at home; and your character suffers

not a little for postponing him to less popular and less efficient individuals, whom you have preferred to him in your postulation for a Coadjutor. There are gentlemen at Rome who may be disposed to put an unfavourable construction on these proceedings, which may create more trouble, "*Melius est prævenire quam præveniri.*" I entertain a project which might supersede the the necessity of calling for a Coadjutor for some years to come; because if this project were carried into effect, it would give you the benefit of a Coadjutor without having one under the title of that character. The good of religion requires New Jersey to be created into a new See, where an active Bishop could do much good, and bring thousands that are astray there at present into the fold of Christ. New Jersey is divided between the Diocese of New York and that of Philadelphia; the co-operation, therefore, of these two Bishops is necessary for the canonical appointment of a new Bishop in that new See, which might be called the Diocese of Trenton, because that city is the capital of both East and West Jersey. Nothing is required to obtain from the Holy See the appointment of this new Diocese, but the spontaneous relinquishment and resignation of the two aforesaid Bishops to their rights respectively in that part of their diocese which lies in the State of Jersey. The Holy See would concur in this measure, and appoint the Rev. John Power if an application should be made for him to that effect, whilst, in the meantime you might make him your Vicar General, and appoint him to the station which he now holds in your diocese. If you think proper to join with me, I shall resign and abdicate my rights in the State of New Jersey, that there may be no canonical impediment to its being created into a new See. All your enemies would lie postrated and silent for ever, by the accomplishment of these measures specified above.

I remain your Brother in Christ,

† HENRY CONWELL,

Bishop of Philadelphia.

The Provincial Synod assembled at Baltimore, to whom the consideration of the above letter is referred, will give their opinion on it, and act accordingly.

BISHOP CONWELL'S CONGRATULATION TO PRESIDENT ANDREW JACKSON AND HIS REPLY.

The subjoined correspondence will exhibit the mutual respect and esteem for each other entertained by the PRESIDENT and the CATHOLIC BISHOP of Philadelphia. the first is from the Bishop of Philadelphia, and was written on a sheet of paper upon which was a neat copperplate miniature impression of the late Pope. It also enclosed a miniature portrait of the Bishop for Mrs. Jackson.

FROM DR. CONWELL TO THE PRESIDENT.

ROME, January 1, 1829.

MOST HONOURED SIR,

Hearing of your election to the President Chair, as a Citizen of the United States, far away from home, I beg leave to indulge the satisfaction I feel in thus coming before you, in effigy, to express on paper the sentiment of a heart exulting with extreme joy on that propitious event.

I congratulate you and your friends, and especially Mrs. Jackson, on that occasion; and anticipating the highest results from your administration, I congratulate the United States in general, wishing you health, and every blessing, for a long series of years, and heaven hereafter.

I have the honor to be, with sentiments of the greatest reepect, most honoured Sir, your faithful friend, and most obedient servant,

HENRY CONWELL, *Bishop of Philadelphia.*

To His Excellency General Andrew Jackson, President of the United States, Washington, District of Columbia.

The ANSWER reached Rome after the Bishop's departure. It was sent after him by the American Consul, and reached the Bishop in Paris before his return the United States.

THE PRESIDENT'S ANSWER TO THE RIGHT REV. BISHOP CONWELL OF PHILADELPHIA,

WASHINGTON, CITY, APRIL, 25, 1829.

DEAR SIR.—I have the honour to acknowledge the receipt of your letter of the 1st of January last, and tender you my thanks for the engraving of His Holiness POPE LEONE XII, and the impression of yourself which last you had the goodness to send, with your congratulations, to Mrs. Jackson. I feel a melancholy pleasure on accepting them; for, we have accounts of the death of the Pope, and shortly before the date of your letter, Divine Providence took from me the dear companion of my bosom. So that within this brief period, we both have been subject to the heaviest calamities; and what you have designed as tokens of respect for the living can only be accepted as memorials of departed worth.

Allow me, Sir, to express a hope that nothing will occur in the selection of a successor at Rome, to detain you long from your country to which I wish you a safe and prosperous return.

With the assurance of my greatest respect, I am your most obedient servant,

ANDREW JACKSON,

Right Rev. Doctor Conwell, Bishop of Philadelphia, Collegio del Missione Roma.

JUDGE GASTON ON SLAVERY.

On June 20th 1832, Hon. William Gaston, whose name as a Catholic and Jurist is of renown, delivered an address before the Dialectic and Philanthropic Societies at Chapel Hill, North Carolina. An edition of 5000 Copies was printed; a second edition was printed at La Grange College, Ala.; 3d edition printed by Thos. W. Whyte, Richmond. Va.; 4th by Seaton Gales, Raleigh, N. C. 1849.

Chief Justice Marshall declared he "perused it with peculiar interest and pleasure. His lessons on the course to be observed by the young gentleman who is about to enter the great theatre of human action are not less valuable, and cannot be too frequently or too deeply impressed on the rising generation. They seem to constitute the true basis of the character to which statesmen in a republic ought to aspire."

On the Slavery Question, Judge Gaston said: "On you too, will devolve the duty which has been too long neglected, but which cannot with impunity, be neglected much longer, of providing for the mitigation, and, (is it too much to hope for in North Carolina?) for the ultimate extirpation of the worst evil that afflicts the Southern part of our confederacy. Full well do you know to what I refer, for on this subject there is with all of us a morbid sensitiveness which gives warning even to an approach to it. Disguise the truth as we may and throw the blame where we will, it is Slavery which, more than any other cause, keeps us back in the career of improvement. It stifles industry and represses enterprise—it is fatal to economy and providence—it discourages skill—impairs our strength as a community and poisons morals at the fountain head.

How this is to be encountered, how subdued is indeed a difficult and delicate enquiry, which this is not the time to examine, nor the occasion to discuss. I felt, however, that I could not discharge my duty without referring to this subject, as one which ought to engage the prudence, moderation and firmness of those who sooner or later must act decisively upon it."

Judge Gaston was the first pupil entered at Georgetown College.

DUKE DE LIANCOURT'S INTERVIEW WITH REV, THOMAS DIGGES, 1797.

The following relation is taken from *Travels in North America* By the Duke de la Rochefoucault Liancourt, Vol. II p. 366-8:

MARCH, 1797.

Embracing the favor of Mr. Cook's letter, I went to Mr. Dixe's; (Digges) a young woman carried it to him, and in a little time after I was introduced into the parlour of an old man who could hardly walk, but he received me in the best manner. He is not the master of the house; it belongs to the widow of his brother, with whom he lodges, and to whom I was immediately presented, She is a woman of about sixty years of age, of very agreeable manners with the deportment and tone of the best company. I was recommended to the old man; his infirm state seemed to claim my most assiduous attention; it is of him then which I have the most to observe. This good old man, of ninety years of age, spoke with great animation and particularly against France. He is a Catholic, a priest, and a jesuit: these titles are certainly sufficient to justify the passion with which he expressed himself upon every thing relative to that country, *except the priests and the nobility, who, said he, deserved to have an abode in another country.* "I was reading," said he "a French book when you came in, and one of the best in your language; though I detest your country, peopled long since with atheists and villains, I like its language for there are here and there good French works, better than in any other language." I was curious to know what my good host regarded as the Masterpiece of French literature. It was the mandate of the Archbishop Christopher of Beaumont against the decree of the Parliament of Paris for the procription of the Jesuits. "Oh! Sir," added he "you people are the dregs of Nations, a race of miscreants. It is for the punishment of their sins that God has permitted the present revolution; it is a scourge which he has in his hand to chastise that infidel people and which he shall never lay down till his wrath shall be appeased, and that will probably be a long time—for he has a great many sins to

punish." It was not my intention to hurt the feelings of this old jesuit, who all this time offered me wine, asked me in the most cordial manner to dine with him and engaged me to pass several days at his house. I only represented to him in a gentle manner, that it appeared to me that the wrath of God would not be confined to the chastisement of the French people; and that they might also be considered as a scourge which God would make use of to punish some other powers, such as the emperor, for example, upon whom the late victories of Bonaparte fell, and our holy father the Pope who at that time was in such danger, and who nevertheless was surely not a sinner, "Oh! Sir," replied he, "all this is only a temporary evil to our holy father; God will declare himself in his favour when he thinks it a proper season for that purpose; but he will never pardon this race of atheists and rascals and you will soon see them dispersed and annihilated unless that God will suffer them to be recalled to the faith and practices of their fathers; but I fear that the goodness of God cannot go so far towards a people who have so long continued to amass such enormous crimes upon their head. "In short;" continued this exasperated old man," do you desire to know the true cause of the French revolution? A great number of our brave catholics here see it in the writings of Voltaire and Rousseau but I think otherwise. They were doubtless very worthless men, whose writings have spread very bad principes, but that is not the cause of the French Revolution; it arose entirely from the destruction of the Society of Jesus. A people who has committed such a crime was a foolish and abominable race, and who would destroy of course all power, all property, and would overthrow all the laws, since they had destroyed, an order of men so useful, so sacred, and so obviously the favorities of God." I was scrupulous of contradicting my aged host, otherwise so obliging whom I should have so little convinced and whom my opinion would have so badly recompensed for a good reception. It was necessary to deplore a little with him the destruction of such a holy society, the destruction of the principle of all virtue, and of all order, and to acknowledge that the true cause of the French revolution was in the abolition of the Jesuits where, till then, I confessed I had been so little enlightened as not to have

sought for it. I had also to attend to a young babbler of a priest who was not willing to grant that the destruction of the Jesuits was the most hedious and most unpardonable of crimes. In this manner I pleased my old Jesuit, and amused myself by contradicting the young pedant, until dinner-time. It was Wednesday in passion week, the dinner was therefore very sparing, quite catholic and consequently not very restorative to a traveler. I do not know whether my friends will excuse me for making such a long article of this dotard; but at least it will be an additional proof to this indubitable and well known truth, that interest and the passions are the spectacles through which men view the greatest events. Marcel saw the interest of kingdom's and the greatest secret of diplomacy in the art of dancing in its propagation, and as he said in a minuet; and the old Rev. Mr. Dixes saw the French revolution in the destruction of the Jesuits.

As to the rest, the manner of treating the injuries of my country excepted, it is impossible to have shown more kindness to me than old Mr. Dixes did, and to have been more obliging and more civil than Mrs. Dixes, his sister-in-law, who is really amiable, and appears to be altogether a very good woman.

"In the summer of 1804 Bishop Carroll went to spend a month near the city of Washington, and on his way called to see the venerable Dean of the English province of the Society of Jesus, Father Thomas Digges. This American priest was born in Maryland, January 5, 1711, and was consequently at this time more than ninety-three year of age. He entered the Society in 1729. and took the four vows of a professed Father, February 2, 1747. When Bishop Carroll visited him. his health was good, but he was almost blind, and his memory was far gone, yet tolerably accurate as to past transactions. He was cheerful and loved to sit in company, and delighted to converse of the eminents Fathers of former days whom he had known. He died on the 18th of February in the following year, 1804.—[Shea's *Carroll* p. 537.]

WILLIAM PENN "NOT A PAPIST."

[The original of the annexed letter is in the Dreer Autograph Collection in the Historical Society of Pennsylvania.]

ALBANY, LONDON, JAN, 30th, 1850.

Thos. Babington Macaulay, to C. Dawson,(?)

SIR: I am much obliged to you for the trouble which you have kindly taken. I think Penr a poor shallow half crazed creature, but I am satisfied he was not a Papist. That he corresponded with Cardinal Howard is probable enough—But what then? Burnet had a great deal of intercourse with Cardinal Howard; and nobody suspected Burnet of being a Papist. Howard was an honest, seenible, moderate man, who was connected by blood and friendship with many of the most respectable Protestants in England. It would have been well if Penn had never kept worse company or followed woise advice than Howard's,

As to the other story, what does it amount to? A nameless priest talking to a nameless goaler, calls Penn father Penn. A gossiping Prebendary suns open mouthed with this silly story to Sherlock; Sherlock questioned Penn and Penn resents the suspicion and ceases to call on Sherlock. I see no signs of guilt in the accused person. Any man of spirit would have acted in the same way. I have the honour to be

Your Most Obedient Servant,

T. B. MACAULAY.

From Dreer Autograph Collection, His. Soc. Penna.

ARCHBISHOP MARECHAL'S DECLINATION OF THE PRESIDENCY OF THE LIBRARY COMPANY OF BALTIMORE, 1821.

BALTIMORE, AUG. 12TH, 1821.

To the Board of Directors of the Library Company of Baltimore.

Being on the point of saling for Europe and not knowing how long I may be absent from Balto., I think it my duty to resign the office of President of the Library Company you have had the goodness to confer upon me.

† AMB. Arch. Balt.

REMINISCENCES OF THE REV. WM. HOGAN, REV. WILLIAM V. HAROLD AND THE MEMORIAL VOW OF REV. FATHER CARTER.

BY F. HAROLD DUFFEE.

There is a commendable interest felt in the past history of St. Mary's Church, by the present generation of Catholics, and more particularly in regard to several of its pastors, who have long since journeyed to that "bourne from whence no traveler returns."

Our recollection dates back to the period when the Rev. Wm. Hogan was pastor of St. Mary's Church, which was replete with startling incidents. The quarrel and enstrangement between Mr. Hogan and Bishop Conwell led to the formation of two parties, repsectively known as "*Bishopites*" and "*Hoganites.*"

The Sunday upon which the first disturbance took place, the writer of the present article was one of the "altar boys," and has quite a distinct recollection of the unfortunate occurrence that can never be effaced from his memory. It led to a most fearful and bloody riot shortly afterward and suits at law in our courts of justice.

Mr. Hogan was prohibited by the Rev. Mr. Harold, at the command of Bishop Conwell, from preaching on the occasion alluded to, and disregarding the authority vested in the Bishop, he was then anathematized and excommunicated. Mr. Harold had officiated at Mass that morning, but when he ascertained that Mr. Hogan was about to preach to the congregation, he ascended the altar steps, forbidding and denouncing Mr. Hogan for his disobedience to the peremptory mandate os the bishop. Mr. Hogan, however, notwithstanding, preached his sermon, and pathetically appealed to the congregation for both their sympathy and support in opposition to the Bishop. Mr. Harold immediately left the altar and returned to the vestry, where we all disrobed and retired from the church. There was much confusion ensued in the church during the fervent appeal of Mr. Hogan, who had numerous and zealous friends devoted to him, in opposition to the Bishop, and it seemed difficult to determine at the time who was in the wrong, so great a favorite was Mr. Hogan with the people composing his

congregation. In brief, such was the condition of affairs, that led eventually to the removal of Mr. Hogan from the pastorship of St. Mary's Church of Philadelphia.

The Rev. Mr. Hogan was both personally and intellectually endowed with remarkable handsome features and an oratorical ability of a winning and persuasive order. He was, in fact, a decided favorite, more particularly with the ladies and their children, to whom he made himself highly agreeable by his genial and social manners. He was a perfect gentleman in that respect.

Frequently has he been noticed after the morning's services to mingle with the congregation, and visit their pews, conversing with the ladies, and patting the children on the head with almost parental fondness. This sociability led to his becoming an especial favorite with the congregation, and it was found a most difficult matter to displace him from the affectionate regard of those whose hearts he had won by his amiable deportment.

There was, unquestionably, a great attraction to Fr. Hogan's manners and personal appearance. He was, beyond doubt, the handsomest man that ever presided over St. Mary's Church, even from that period up to the present time. In statue he was about 5 feet, 10 inches high, and most admirably formed in body and limbs, with dark blue eyes and a complexion in which was blended the lily and the rose. His hair was dark brown, nearly black, and adorned his head in the most graceful manner. When in the pulpit, with his priestly robes of office, he was the embodiment of manly beauty, accompanied with almost a spiritual effulgence that radiated from his noble brow and benign countenance.

Such were my youthful impressions of one whose past kindness to me I can never forget, though he was displaced and disgraced eventually by conduct over which I would gladly draw the veil of obscurity were it not too well known to admit of disputation among those who are conversant with the facts.

Mr. Hogan was held in the highest esteem by the members of the congregation, with whom his genial manners made him a great favorite. The Rev. Dr. Ezra Stiles Ely, a Presbyterian Minister at that period, frequently visited him and enjoyed his affable society, as well as those of well-known celebrity, who enjoyed his companionship. This may seem strange but it is, nevertheless, true, so magnetic was his personality. The women of his con-

gregation defended him to the last, and were not willing to relinquish one so endeared to them by pure and hallowed associations in their worldly trials.

He eventually left the priesthood, and proceeded to Charleston, S. C., where he read and practiced law. He then married a Southern lady, of whom, it is said, that she was beautiful, accomplished and wealthy. In one of his visits to this city I met him, after years had rolled by, but he was changed almost beyond recognition—a mere wreck of his former self. He soon afterwards died, I think in Massachusetts, both poor and miserable, and, no doubt, filled with the deepest remorse of conscience, after leaving the bosom of the Holy Roman Catholic Church.

The Rev. Wm. Vincent Harold, who occasionally preached at St. Mary's Church, was truly a remarkable man in many respects. As a scholar, theologian and orator he had scarcely his equal. Whenever he delivered a discourse at St. Mary's Church it was the occasion of the assemblage of a numerous and highly intellectual audience who were deeply impressed with his oratorical power and scholarly attainments. I have frequently noticed the presence of some of our most distinguished lawyers of our city who were eager to listen to his admirable and learned sermons. Horace Binney, John Sergeant, Joseph R. Ingersoll, Charles Chauncery, and others, prominent members of the bar, attended whenever Mr. Harold delivered one of his eloquent sermons, seemingly to draw inspiration from his oratorical display to add to their forsenic knowledge. He was indeed a powerful preacher, whose persuasive powers of eloquence left nothing to be desired in that respect. His rhetorical resources were truly wonderful. Educated for the priesthood in one of the most celebrated colleges of Dublin, Ireland, he graduated from that institution with all the honors that learning could impart. He visited Spain and remained in that country for some length of time. Being a classical scholar, with also a thorough knowledge of the modern languages, he was fully prepared to both teach and preach in any European capital. My early recollections find him located here in our city, and alternately officiating at St. Joseph's and St. Mary's Church. His residence was in Willing's Alley, at the domicile of St. Joseph's Church, which even to-day, still continues to be the abode of many of the Jesuit Fathers. Mr. Harold and his cousin, the Rev. Mr. Ryan, resided together, and, while a lad, I often visited them, receiving the kindest attention, which made a most favorable impression upon me, "while those days come not again," but only the remembrance of their dear delightful associations.

The Rev. Mr. Harold in his personal appearance was a fine, stately and venerable looking individual. His head was a study for a phrenologist, so intellectual in its aspect, being large and fully developed, with penetrating eyes, "the windows of the soul," and curly locks of snowy white hair that fell on either side of his ample brow in the most graceful manner.

There was a peculiarity that I distinctly remember in the initiatory steps of Mr. Harold's sermons. He commenced in a manner that was scarcely audible, particularly in the delivery of the text, but soon warmed up by the inspiration of his subject, he rolled out his periods in tones that could be heard in every part of the vast edifice. Thumping the pulpit with all the energy in his power, but not losing for an instant the elucidation of the text, in the most forcible manner he carried conviction to the minds of all who heard him of his great power of language and analization of the sentiments of the Inspired Writer. To have heard one of Mr. Harold's sermons was, in fact, an education in itself, so graphic, so powerful and interesting was it in all its particulars.

The memory of this distinguished pulpit orator will always remain luminous in the pathway of Time, and his unimpeachable moral character stand out in brilliant contrast to his unfortunate colleague, the Rev. Mr. Hogan, "who, like Lucifer, fell never to rise again." Sad, but, nevertheless true.

Mr. Harold, eventually, after leaving the city, returned to Dublin, where he officiated for a while, but at length died at an advanced age, universally respected as well as regretted.

Such is a hasty sketch of these two distinguished gentlemen, whose paths in the ministry diverged so much as to render the incidents of their sacerdotal life somewhat interesting to the Catholic people of the present generation.

Apropos of the Rev. Mr. Carter, of the Church of the Assumption.

There was, I have always thought, one incident in the life of Father Carter worthy of remembrance and preservation. I had it from the Rev. gentleman's own lips, while paying him an evening visit to which I was kindly invited.

During his voyage home to this city, from Liverpool, on board of one of the Trans-Atlantic steamers, the vessel ran a-ground on an unknown and submerged rock in the Atlantic ocean, nearing the coast of Canada. The shock and surprise to the captain and passengers at finding themselves in this perilous condition, so unlooked for on their part, completely unnerved them to an extraordinary degree.

It was during the night time the occurrence took place, and the gloom and fright among the captain, crew and passengers was fearful to contemplate. The sunken rock upon which the vessel was grounded was surrounded on all sides with deep water, that only added to the prevailing apprehension for it proclaimed the possibility of the sinking of the ship after she was thumped to pieces, and released to sink in fathoms of water. The horror of that night was one the Rev. gentleman told me he never could forget. It was a solemn time for meditation. He at once resolved to pray earnestly to the Almighty for aid and protection in this hour of his deepest calamity, promising and *vowing* to build in commemoration a memorial church to hallow the event of his miraculous preservation. This religious *vow* was fervently made, and his faith in God's goodness was not misplaced. The vessel was released from the rock with but slight injury soon after the utterance of his prayers and came safely into port.

Father Carter redeemed his promise and fulfilled his vow in the building of the Church of the Assumption, in Spring Garden street, near 12th, which will ever stand as the memorial of a merciful God's interposition in the avoidance of the dreadful shipwreck that threatened the crew and Father Carter on that perilous and fearful night, when the vessel grounded on a hidden rock in the Atlantic ocean!

PHILAD'A., Dec. 23d, 1884.

[Though written over six years ago and more than sixty years after the events narrated, Mr. Duffee is yet alive and in vigorous health. But he long since lost the faith taught him as an "altar boy" at St. Mary's, as did innumerable others who witnessed or participated in the sad scenes which occurred at that church.]

(From Original *MSS.*)

LETTER OF REV. B. FENWICK TO MR. GEORGE FENWICK AT THE GESU. ROME, 1823.

Rev. B. Fenwick writing from George Town College to Mr. George Fenwick at Gesu in Rome, January 14th 1823, says "the Archbishop of Baltimore on his return to this country was kind enough to the bearer of a letter from you.

"Rev. Mr. Levins, a Jesuit from Ireland, arrived here last August—he is now teaching in the College and is an excellent Professor of Mathematic and Natural Philosophy. Mr. Baxter remains at his old post, Master of Rhetoric. Vanderveld, Finigan, Calligan, and Mobberly are teaching the Schools. Rev. Mr. Zacchi, aided by Mobberly, do duty as Prefects and your humble servant is made Minister. The College is increasing in scholars. Thus matters stand with us. The Seminary remains pretty much the same as when you left here. Rev. Kohlman is the Superior. Rev. Mr. Marshal, director of the Department and Superintendent of Schools acting at the same time as Procurator General.

The Seminary goes on swimmingly. It being a day school parents can very well afford to pay for their children in this way. I think F. General knowing the circumstances of the country and the unfinished state of the Society here will have no difficulty in sanctioning the payments of day scholars when that same is necessary for the support of the scholastics employed. In fact I know not how they could be subsisted without it. The scholastics residing in the Seminary at Washington are: Neale, Kiley, Walsh, Smith, Coombs, Diroff (?), Grace, McCarthy and Newton. Mr. Dubuisson has been made a Priest and lives with Mr. Mathews as his Assistant. Mr. McElroy is at Frederick Town in the place of Mr. Malevié who is dead. Mr. Sannan is in the college in the place of Mr. McElroy. Thus you see that several changes have been made since your departure.

In you letter you are pleased to make merry with me on the subject of bishopricks, to draw comparisons, to make allowances &c. You should not do this: On the subject of ridicule I am a great deal too strong for you. I never courted a Bishoprick and with the blessing of God never shall. Those who know me know I speak truth. I have lived too long and have

seen too much to be a Bishop, especially to desire to be a Bishop in America where only trouble is got by it, where the office is every day more and more villified and where if the same progress continue which I have seen made before many years it will so turn out that he who names a bishop names in the same breath a Martyr.

Mr. Hogan, the excommunicated priest at Philadelphia, notwithstanding the publication of the ratification of his condemnation brought by the Archbishop from the Holy See, still continues in possession of St. Mary's and bids defiance to every authority. The Bishop of Philadelphia still continues to officiate at our little chapel of St. Joseph's and I think is likely to end his days there; for he is not one who appears calculated to remedy the disaffection of the refractory Catholics of his Diocese. He has already seen much but I am persuaded he will yet see a great deal more. I think I have now given you news enough. I must however give you one more piece: that on your return to the United States you will find the Society here poor, very poor indeed.

Be a good boy. Learn well your Theology, especially what relates to the Trinity for we live here in infidel times when Unitarianism in everywhere gaining ground and make haste home where you may be able to return some service for the very great expense you put the Society at in this country. Pise your former companion is now in Mr. Dubois establishment teaching a class. I suppose McSherry by this time is as big as an ox. It will probably be necessary to enlarge the door of the house on his return to get him in.

I Remain &c.

B. FENWICK.

[Geo. Fenwick was the younger brother of Bishop Ben Fenwick. At the time indicated by the date of the letter, he was a Jesuit scholastic making his studies in Rome. He afterwards became Prefect of Studies in Georgetown College, and occupied that post for many years with extraordinary efficiency and distinction.]

Rev. Benedict Joseph Fenwick at date of this letter was President of Georgetown College. On May 10th 1825 he became Bishop of Boston as successor to Bishop Cheverus, transferred to Montauban, France. He died 11th August 1846.

INTERROGATORIES PROPOSED TO CHARLES CARROLL OF MARYLAND BY GOVERNOR JOHN HART, 1717.

FROM PUBLIC RECORD OFFICE "FORFEITED ESTATES." T. 2.

"Interrogatories Proposed and offered by his Excellency John Hart Esq. Governour of Maryland (By Vertue of the Powers to him granted by the Honlb., the Commissioners appointed by an Act of Parliament entitled an act for appointing Commissioners to enquire of the estates of certain traytors and Popish Recusants and of Estates given to Superstitious uses in order to raise Money out of them Severally for the use of the Public) and Charles Carroll Esq. of the city of Annapolis.

1. What do you know concerning the Estate late of Colonel Talbott in this Province and where it lies.

2. By what Right and Title did he hold and enjoy the same.

3. Whether you did not Treat with Mr. Talbott about his plantation lands in this Province or elsewhere.

4. What Money did you offer him or other consideration for it.

5. Whether you was not in Newgate with him since he was a Prisoner there for the late Rebellion.

6. Whether you then and there Treated with him agsin and made fresh overtures for the said Estate and what overtures were made by you.

7. Whether you did not then Lend him thirty Guineas and what other sume did you Lend him or give him and upon what account.

8. What writings and Papers are in your custody or any other Persons here or elsewhere relating to the said Talbotts Estate.

9. Do you know of any Lands or Sums of Money that are applied to Superstitious uses in this Province (viz't.) for the Maintenance of any Popish Bishops, Priests, Jesuits, or any other Regular Order of the Romish church or of any Seminaries that are for the Education of youth in the Romish Persuasion.

10. Do you know of any Persons concerned in the late Rebellion who was possessed of any estate at that time in this Province or at any time since the twenty fourth day of June Seventeen hundred and fifteen.

11. Whether the said Lord Proprietary ever restored Col. Talbott to his estate which you alledge in your answer to the first Interrogatory was by the said Col. Talbots' Conviction of Murder forfeited as escheat.

12 Att what time was that five or six hundered acres sold and to whom: At what time and to whom was the consideration money thereof Paid.

13. Att what time was Col. Talbott convicted of Murder and where was he tryed.

14. Do you know of any directions or Instructions given by the Late Lord Charles Lord Proprietary of this Province to his agents here in ffavour of Col. George Talbott heir at law concerning the granting of any the lands the said Col. Talbott was at any time during his life possessed of in this Province, and where are the said Instructions or to what effect or Purpose were they.

15. What Letter or Letters of Attorney or other Directions or Powers have or had you relating to the af'd Lands and to the Sale or disposall thereof from Mr. James Talbott or any Pretending or claiming a Right thereto and to what Purport were such Letters, Directions or Powers.

MARYLAND 12 Oct. 1717

A true copy of ye foregoing Interrogs. attested by me,

JO. HART.

This. Paper is endorsed as follows :.

"Governor of Maryland's Interrogs. to Mr. Carroll."

The Answer of Charles Carroll Esq. to the severall Interrogatories put him by his Excell'cy John Hart Esq. Governour of Maryland by Vertue of &c.,

1. To the first he Answereth that Col. George Talbott before the Respondent came into this Province as the Respondent has seen in the Land Records had taken up and obtained grants for severall Tracts of Land in the County of Cecill at the head of the Bay and particularly one Tract said to contain 32000 Acres. That the said Col. Talbott as the Respondent has heard had the Misfortune to kill a Gent. for which he was convicted of Murder whereby the estate vested again in the Proprietary by Escheat.

2. To the second Answereth that he held the same by grant under the Proprietary in free and common soccage by ffealty only as other Lands are generally held in Maryland.

3. To the third answereth that being in Ireland about sixteen years agoe and meeting with Mr. James Talbot (as the Respondent believes) the Son of the said Col. George Talbott he Treated so far with him about the said Lands as to offer him One Thousands Pounds Money of Ireland for them in case he woud procure the Lord Proprietarys Grant of Confirmation for the same.

4. To the fourth he answereth no more than the said One Thousand Pounds on the condition afor'd.

5. To the fifth he answereth that being in England when some prisoners taken for the late Rebellion were in Newgate and learning that Mr. James Talbott was there amongst them, he went to see him and did see him being a former acquaintance,

6. To the sixth answereth that he did neither then or there make any further overtures to him about purchasing the said estate.

7. To the seventh he answereth that he paid him thirty guineas, And no other Sume did he Lend or give him and that on his Promise that he woud be accountable for them if acquitted And if not that he woud give Directions (but to whom the Respondent knows not) that the Respondent shoud be no looser by him.

8. That there was no Papers or writings Relating to the Title of the said estate in my custody (or any other persons here that I know of.) But that the said Talbott Informed me he had got the original Surveys and Grants in his custody, and that they might be found in the Land Records in this Province.

9. Answereth that he doth not know of any Lands or Sums of Money that are applied to Superstitious uses in this Province. But believes that some Priests in this Province are possessed of some Tracts or Parcels of Land taken up by themselves in their Naturall Capacities under the common conditions of Plantations and pursuant thereto or by those under whom for valuable considerations they derive and verily believes that the yearly value of them is so Inconsiderable as hardly to afford a bare subsistance for those who are possessed of them much less to make any fund for Education of youth in any Popish Seminaries.

10, Answereth that he doth not know of any person concerned in the late Rebellion who was possessed of any estate in this Province (save what

he said before of James Talbott) at that time or any time since the 24 day of June 1715.

11. That the Respondent verily believes the said Lord Baltimore never Restored Col. Talbott to his Estate in this Province after said Attainder for if he had there woud be no occasion for the Instructions hereafter mentioned.

12. The Respondent Referrs himself to the Land Records for the names and the Times when the said Lands were sold and that the consideration was Paid this Respondent and long since & before the Rebellion answered to the said Talbott.

13. The Time when the Respondent knows not, he not coming into the Province till some time after that he heard he was tryed in the Colony of Virginia and there convict. That he does not know whether there be any office found of such conviction,

14. I do not know that Charles late Lord Baltimore gave directions and Instructions to his Agent to grant and confirm into such persons as shoud purchase of the Attorney of James Talbott any Parts or Parcells of the Lands that formerly belonging to Col. George Talbott in Maryland the said Part or Parcells and that the said Directions and Instructions so far as they relate to ye sd. Land are Registered in the Land office.

15. That the Respondent had a letter of Attorney from the said James Talbott Dated in 1701 to Dispose of Ten Thousand Acres of the sd. Lands for his use but that none coud be sold or Disposed of Reason of the Attainder of the said George Talbott till the Lord Baltemores' Instruction came and even then but a small quantity of about five or six hundred acres Disposed of by the Respondent Pursuant to the said Direction of the said Lord Baltemore, that the Respondent had no Powers from any other Persons whatsoever than the said James Talbott Relating to the sale of the said Lands.

CHARLES CARROLL.

MARYLAND, 12 Oct. 1717.

Jur. Cor. Me, JO. HART.

[This. Paper (of Answers) is endorsed "Interrogatories administered to Mr. Carroll and his answer thereto."

[Copied from papers of the Public Record Office, London by J. O'Payne, compiler of "The English Catholics of 1715" and other works.]

ARCHBISHOP CARROLL'S DEFENSE OF THE CIRCUS.

(Archives Baltimore, Case 11-J.)

22nd February, 1810.

For the Federal Gazette.

The Almighty Dispenser of felicity has pronounced them blessed of whom men shall say all manner of evil *falsely*, and such is the prevalence of vice in the world that *all* who live Godly in Christ Jesus must either in character, person or property suffer persecution. If anyone might expect exemption from this common, though for the present painful lot of the virtuous it might be supposed that the Rev. Doctor GEORGE ROBERTS of this city would be the man, but such is not the case. It has been reported that he attended as a spectator at the circus, a place devoted to dissipation, and which all pious, considerate persons would avoid with as much caution as they would the theatre. I am happy however to say that Dr. Roberts *has never been at the Circus*, that he is still under the influence of the same Christian principles which have so successfully been promulgated by him from the sacred pulpit for nearly a score of years, and that having in his celebrated sermon preached before the Methodist Conference in the year 1807 so justly denounced the theatre as the Chapel of Satan, he ———— which is alike unseemly and pernicious. I am happy also to know that in unison with the Methodists and Friends discipline, the canons of the Protestant Episcopal Church in Maryland declare *horse-racing and theatrical amusements to be unseemly and criminal*, and as at the Circus there are horse-racing and exhibitions of duelling, robberies, murder, &c., which come fully under the denomination of theatrical, it follows according to the judgment of the Protestant Episcopal Church in Maryland that the amusements of the Circus are unseemly and criminal, and in this judgment I have no doubt but the pious and considerate of all other churches will harmonize and agree. (Signed,) A METHODIST EPISCOPALIAN,

———————

23rd Feby, 1810.

For the Federal Gazette.

MR. EDITOR:

Was it to damp the patriotic ardor for celebrating Washington's birthday by the usual expression of joyful festivity and grateful veneration that "A METHODIST EPISCOPALIAN" selected this day particularly to proscribe as impious, one of those public entertainments in which neither religion nor

reason discover any moral deformity, or was he impelled to write by a malicious intention of insulting the dead and of giving currency under the pharisaical garb of superior sanctity, to a vile insinuation which was said, though perhaps without truth, to have been most indecorously uttered for the unchristian purpose of blackening the character of an excellent and amiable clergyman; a person of therespectable standing in society of the Rev. Dr. Roberts needed not the vindication of such a defender, even if he had gone to view the performance of the Circus. But it seems a pretense was studiously sought for in order to asperse a minister of another Church who devoted his last, as he habitually did the other days of his useful life to the faithful performance of his charitable labours and often painful duties. He neither believed nor *affected* to believe that it was criminal to indulge in a short relaxation by going in company with a few respectable friends to behold the wonderful docility of a noble animal, disciplined by the superior intellect of man whom God, the Creator of both, has placed above all his works. The "Methodist Episcopalian" in his system of morality views this as a grievious offence. "The theatre," he says, "is the Chapel of Satan" and the Circus "is an amusement alike unseemly and pernicious." The meaning of which, is that a spectacle where nothing is done or said to irritate and inflame the passion or give offense to decency deserves censure and reprobation as much as one which loosens the reins of wholesome restraint on the perverse affection of the heart; which, as now managed, tends to render vice amiable and virtue disgusting, where all the fascination of language, sentiments, dress, attitude and allurements of every kind inspire voluptuousness, where filial disobedience is encouraged by success and approbation, and actions, the most repugnant to the doctrines of the Gospel, are justified at least if not sanctified. If such be the morality of your correspondent it may genereate a sour and odious hypocricy but will not recommend real religion to the hearts and understanding of mankind. The writer of these lines pretends not to a knowledge of the canons of the "Protestant Episcopal Church of the State of Maryland." If they prohibit Horse-racing he knows so well the sound discernment and good sense of the members of that Church generally, clergy and laity, as to be convinced of their contempt of the wretched sophistry which identifies the unimpassioned spectacle of the Circus with the tumultous gambling sports of the field—and the licentious of intemperance, extravagance and waste of time due to public and private industry which often disgrace the latter. Let the "Methodist Epicopalian" beware of turning his eyes on a pasture into which high spirited horses are turned fresh from the stable lest he should behold a more vivid resemblance of a horse race than any other exhibited at the circus, and thereby fall under the censure of the canon. Signed, A. B.

[In handwriting of Archbishop Carroll.]

THE "NATIVE AMERICAN" RIOTS OF 1844.

ST. JOSEPH'S ASYLUM, PHILADELPHIA,

May 9th, 1844, MIDNIGHT.

MY BELOVED MOTHER :

Perhaps before this letter shall have reached you, many of your poor children and their orphans may be launched into eternity, called to appear in the presence of their God and their Judge without a moment's preparation. We are in the midst of frightful dangers; a great portion of our peaceful city is the scene of a dreadful riot and bloodshed, two of our Churches burned to the ground, St. Michael's up in Kensington this afternoon—and St. Augustine's about half-past nine to-night—St. John's has been guarded since Monday night, and St. Mary's is now surrounded by a strong detachment of the Military. besides a patrol. St. Joseph's and Holy Trinity as well as St. Mary's Churches have removed all the Sacred Vessels, Vestments, etc., into private houses, the clergymen have left their dwellings, the Bishop his house, the priest and students have deserted the seminary every one seeking a nights lodging in the family of some friends. Three police officers now guard our asylum and we know not what moment our dear *little ones* must be roused from their peaceful slumbers, to fly for their lives. Threats have been made positively to destroy St. John's Church to-night; and in consequence the poor Sisters and Orphans have been obliged to retire to some good families for a shelter, because if the Church were burned, the Asylum would certainly catch.

Several Citizens have kindly offered us also, to bring our children to their houses but we cannot bear the thought of scattering them, unless we were sure of imminent danger; the Managers think that it can't be possible that the mob could be so reckless as to attack helpless female orphans.

Last night we did not close our eyes till two o'clock, and now it is near that and we are watching still.

Sr. Albina & Sr. Eusebius are here from St. John's; they were afraid the firmen might get excited in case there were danger and they concluded we were safe down here. God grant it may be so. I am fearful it will be worse to-morrow night. The military are out on duty but it seems of no use. They have burned whole rows of houses and shot many as they passed along.

The commencement of the disturbance was chiefly this: Many of the citizens had assembled to adopt some resolutions with regard to political

affairs, when some Irish Catholic insulted them and made such a noise that the Speaker could not be heard. One word brought on another until a battle ensued. The truth is, it is nothing but a party of Protestants leagued against the Catholics under the name of Native Americans and the Irish.

It is believe to be actually more religion than politics which is the cause of the riot. Do pray very hard Mother, for what will become of us if the Asylum was attacked. How could we escape with 99 chirdren, seventy of whom would not be able to assist themselves even out of the mob; and as they have sworn vengeance against all the churches and their institutions we have every reason to expect the same fate.

5 o'clock A. M. We are safe yet, thank God.

9 'oclock. A little quiet. The Governor has issued proclamation that the mob be fired on—this it seems will be likely to put a stop to the riot.

Adieu dear Mother pray for your poor distressed children.

SR. M. GONZAGA,

To Mother Xavier.

[Sister Gonzaga is yet living as Mother Superior of the Asylum.

FRANCISCANS AIDING JESUITS IN MARYLAND.

Governor Charles Calvert of Maryland in writing to Cecilius, Lord Baltimore on 2d June 1673, said:

"Mr. Carew doth officiate at St. Maryes & so hath done since his Coming in & with Mr. ffosters Consent, who is called away by Catholiques at Patuxent, I Conceive the Catholiques of the Congregation of St. Maryes are very cold in their Contributions to Mr. Carew (who is so modest a gentleman that I beleeve he never demanded any thing of 'em wherefore I Conceive he get little but what small Stipend his Patron allowes him wch I wish be well payd. I have offered him my service to speake to the Catholiques about it, but he wholy refused it and seemes contented, yet I finde in Discourse with him a very greate inclination to Remove from his Patrons to the Ridge in Ann Arundell County, where he hath Reconciled Some to the Church and I beleeve he hopes of a more Advantageous (though not more honorable) Patronage there—but this is a Secret."—[*Calvert Papers*, No. 1, p. 281-2]

"Mr. Carew" was Rev. Henry Carew, Franciscan, who according to Dr. Shea's *Catholic Church in Colonial Days* (p. 82) did not become Superior until 1677. He was Superior six years and died at sea on the way to England.

"Mr. ffoster" was Rev. Michael Forster (*ibid* p. 79, 83, 85) or Foster (p. 95) Superior of the Jesuits.

HISTORICAL NOTES.

From "MEN OF EARLY ROME" read before the Oneida Historical Society at Utica, N. Y., Jan. 28th, 1879, we learn that Rome, N. Y. was organized "as a town in 1798," that "Factory Village" in Rome is land that formerly belonged to Gov. Geo. Clinton who sold it to Major William Colbrath who sold it to Dominick Lynch the year Oneida County was organized, March 15th, 1798.

An account of Dominick Lynch may be found in RESEARCHES, April, 1888.

Rev. Pierre Fredet, DD. Professor in St. Mary's Seminary, Baltimore, born about 1801 at Sehasat, France, educated at Clermont; became a member of Society of St. Sulpice, came to Baltimore 1831, till his death attached to St. Mary's Seminary, died Jan. 1st 1856.

John Corish Devereux of Utica, N. Y. born at Enniscorthy, Co. Wexford, Ireland, Aug. 5th, 1775. Came to U. S. after rebellion of 1798. In 1802 settled in Utica as merchant, successful, acquired large property, prominent and influential in community, President of U. S. Branch Bank from its organization, Sept., 1830, also of Utica Savings Bank of which he was one of Fonnders, Mayor in 1839 and 1840, being first mayor elected by the people; aided by his brother Nicholas and a few others he established St. John's, the first Catholic Church of Utica, and was of this and other charitable objects a munificient patron. Died Dec. 11th, 1848.

John Corish Devereux Jr., son of Thomas and adopted son of John C. Devereux of Utica, born in Ireland Aug. 15th, 1817, entered Yale in 1834, left it for St. Mary's College, Baltimore intending to be a priest, studied law and practiced in New York City. Died there Oct. 1861.—[*Hough's Biog. Notes.*]

Nicholas Devereux, brother of John C. (See RESEARCHES, Jan. 1891, Historical Notes.)

John Lewger, the first Secretary of the Province of Maryland was a Catholic convert. He had been rector of Church of England in Essex. He was converted by Father Chillingworth, who himself afterwards renounced the Catholic faith. Lewger returned to England in 1637. His wife died in a few years. He then became a priest and Chaplain to Lord Baltimore.—[*Neill's Founders Md.* pp. 71-2]

In 1685 Mary Taney wife of the sheriff of Calvert Co. Md., the ancestor of the late distinguished Chief Justice of the United States wrote to the Bishop of Canterbury that there was no Church of England minister residing in her vicinity and repeating her "request for a church in the place in Maryland where I live."—[Neill's *Founders Md.* p. 160.]

Thomas Cornwaleys, a Catholic, was one of the Commissioners appointed by Lord Baltimore to assist his brother, Leonard Calvert in the Government of Maryland. He appears to have been a convert. His brother was rector of a Suffolk (England) parish.

His second son, Thomas, was a clergyman of the Church of England and died in 1731, also rector of a parish in Suffolk.—[Neill's *Founders Md.*]

When Lord Baltimore abandoned his colonization project in Avalon, New Foundland he sailed to Virginia where the oath of allegiance was tendered "to his Lordship and some of his followers, who, making profession of the Romish religion, utterly refused to take the same."

"Among the blessings and favours which this colony hath received from his Most Gracious Majesty. there is none whereby it hath been made more happy than in the freedom of our religion which we have enjoyed and that no Papists have been suffered to settle their abode amongst us."—[Neill's *Founders of Md.* p. 45.]

"Bay of St. Mary's—well known and on numerous maps as an early name of Boston Harbor."—[Prof. E. N. Horsford before the Waterford (Mass.) Historical Society, Nov. 18th, 1890.]

It was a flight of parrots which induced Columbus to steer south-west and so discover land. Otherwise he would have landed on the coast of our North

Carolina.—[*Mag. Am. His.*, Jan. 1891, p. 92.]

After Benjamin Franklin's death, Charles Carroll of Carrollton, in the U. S. Senate "made a motion that the Senate should wear crape a month for the loss of Dr. Franklin."

William Maclay of Pennsylvania seconded the motion. Senators Izard and Butler of South Carolina "hated Dr. Franklin." Senator Ellsworth of Connecticut also opposed the motion. Others joined in opposition and Ellsworth told Carroll 'that he might as well withdraw his motion as it would be lost." "Carroll looked at me and I nodded assent and it was withdrawn" says Maclay's *Journal*..

John Adams was the first Vice President of the United States. That made him President of the Senate. On May 28th, 1789, John Langdon of Maine, Charles Carroll of Carrollton, William Maclay Senator of Pennsylvania and John Adams were waiting for Congress to assemble. Maclay's *Journal* says: "The discourse was general on the subject of government. If our new government does well (said our President) I shall be more surprised than ever I was in my life. Mr. Carroll said he hoped well of it—it would be sufficiently powerful. If it is said he (Adams) I know not from whence it is to arise. It cannot have energy. It has neither rewards or punishments. Mr. Carroll replied the people of America were enlightened. Information and knowledge would be the support of it." Mr. Adams replied "information and knowledge were not the sources of obedience. That ignorance was a much better source. Somebody replied that it had formerly been considered the mother of devotion, but that doctrine of late was considered rather stale."—*Sketches of Debate in first Senate*, by Wm. Maclay.]

As early as 1660 the Jesuits discovered copper mines upon the north-west coast of Michigan and established the fact that the natives had long before had workings there.—[*Wis. His. Soc. Col.*, Vol. XI, p. 469.]

"While I was at Philada. (Jan. 1818,) one of the firemen was unfortunately killed in assisting to extinguish a fire; he was a Catholic, and buried at the Catholic Church of St. Mary's. Did this deter Protestants from following him to his grave? No, and the reason is obvious, all religions are on an amicable footing; his corpse was attended to Church by above 1000 citizens of every denomination two by two. What an amiable trait in the character of Americans for it is general there is something in it that exalts the dignity of human nature and proves beyond argument what a powerful effect laws made on the principles of the rights of man, have in rendering the people free from the darkness and chains of intolerance."—[*Jno. Palmer's Travels*, p. 284–5.]

"A Solemn Warning" by the Associated Presbytery (of Scotch Presbyterians or Seceders) in Pennsylvania, issued May 8th, 1777, because "of the deplorable state of matters in this and neighboring States" said "a great contempt is poured upon the great doctrines of the Gospel which broke forth with eminent lustre at the reformation from Popery; these blessed doctrines whereby the consciences of men were led to a sweet rest which they had sought in vain from Masses, Indulgences, Pilgrimages, Penances and Purgatory. We retain the name of Protestants while the marrow and substance of the Protestant religion is generally discarded."

"I have conferred with the Nuncio on the project of establishing a bishop or apostolic vicar in America and you will find annexed a letter that this prelate writes to you on the subject. You will see that we have not sufficient information to form a proper resolution.—[Vergennes to Luzerne, 12th May 1784.]

Charles Carroll of Carrollton was in 1831 President of the American Society for Colonizing the Free People of Color. The same year, 1831, Mathew Carey was Manager of Pennsylvania Soc. for discouraging use of ardent spirits.

"1685. Governor Dongan had a splendid garden fronting on Broadway between Maiden Lane and Ann St. This was the Ultima Thule of civilization at that time.

—[Gowen's *Western Memorabilia*, OLD NEW YORK, March, 1890, p. 134.]

Governor Dongan of New York was a Catholic appointed by James II but forced to give up his office by the Revolution of 1688.

On the 8th of September 1565, the Nativity of the Blessed Virgin, was celebrated with due solemnity at St Augustine, Florida. "Mass was offered for the first time at a spot ever after held in veneration and where in time arose the primitive shrine of Neustra Senora de la Leche."—[*Nar. & Crt. His. Am.* Winsor, Vol. II, p. 267.]

In an "Address to the friends of Religion, morality and useful knowledge" in *American Museum*, Vol. IV, (1788) p. 229 it is said:

"William III of England wrested the scepter of Britain from a bigot and tyrant, effected a glorious revolution in religion and government and laid the foundation of that perfect liberty which we now enjoy." PHILANTHROPOS.

PHILADA., June 10th, 1834.

"The Bishop's domestic seminary here —I am sure that not one out of five of the Catholicks in the city are aware of its existence, yet the Bishop would desire that the clergy and people would support it. I am really at a lose to see how poor Bishop Kenrick expects to succeed with his establishment."—Hassard *Life of Abp. Hughes*, p. 150.

"At the funeral of Channing, twenty-five years ago, the bell of the Catholic Cathedral (Boston, Mass.) was tolled by order of Bishop Fenwick." [From *His. Magazine* of 1868, p. 50.]

The above named was the Rev. Dr. William Ellery Channing, a Unitarian minister and a writer of some repute. He died at Bennington, Vermont, 1842, Oct. 2, aged 62, and was buried at Boston on the 7th Oct., the same year.

Claude de la Poterie, Roman Catholic priest, Vice-prefect and Missionary Apostolic, Rector of the Church in South Latin School Street, dedicated to God under the title of the Holy Cross, Oliver's lane."

Taken from the Boston Directory of 1789—the first one ever published.

From the *Historical Magazine* (Dawson's) for 1867, p. 381.

In RESEARCHES for 1889, pp. 16-18 is a short sketch of this priest.

The first Book printed in Toronto, Canada was in 1834, "The Poor Man's Preservative against Popery. Containing an Introduction on the character and genius of the Roman Catholic religion and the substance of a letter to the Congregation of St. James Church, Toronto, U. C. occasioned by the Hon. J. Elmsly's publication of the Bishop of Strasborg's observations on the 6th chapter of St. John's Gospel."

It was by Rev. John Strachan.

In Roberdeau Buchanan's *Genealogy of the McKean Family*, record is made of the baptism of Miss Sarah McKean, daughter of Governor McKean, by Rev. Joseph Montgomery, a Presbyterian minister, in her infancy. It is also stated that a record made by her husband, the Marquis de Yrujo shows she was baptised according to the rites of the Catholic Church on April 8th, 1780.

On examination of Old St. Joseph's baptismal register we find that Maria Teresa Sarah McKean was baptised by Rev. Mathew Carr on April 8th 1798. Ignatius de Viar, Spanish Consul General and Agnes Frances Freire were sponsors.

Two days afterward Miss McKean was married to the Marquis de Yrujo.

"At the domicile of the Chevalier de Trere, Minister of Portugal" says *The Weekly Magazine*, April 14th, and *The Aurora*, April 13th, but Rev. Mathew Carey's record is "at St. Mary's Church."

Reading Pa: There are three churches in Reading, one for the people called Quakers, another for Roman Catholics, and the third for Lutherans. The two last are much frequented by Germans in whose native language the sermons are delivered.* The Lutherans, Roman Catholics and Quakers intermarry with each other."—*Travels Liancourt*, p. 26.

*The Lutheran church is much resorted in the morning and the Roman Catholic service in the evening.

In answer "to an idle notion that Liberty and Catholicism were incompatible"

it is declared in "Speech of M. Postalis to the Legislative body of France in presenting the Convention between France and Republic and the Holy See." Printed at New York by Robert Wilson 71 Cor. Pine and Water St., 1802, "Are not the Catholics of Maryland as good citizens, as much attached to the principles of the American Revolution and as warm adherents of the Constitution of their own State and of the United States as those of any other State in the Union? [Note, p. 32.]

Meade, Richard W., Commodore U. S N., died at Brooklyn, N. Y., April 16th, 1870 age 63; born in Madrid Spain, his father, R. W. Meade being then minister to Spain; entered the naval Academy in 1823, and at the beginning of the late war was a commander; commanded the U. S. receiving ship North Carolina at New York, until 1864, and was then placed in command of the steamer San Jacinto, which was lost on the Florida reefs; was a brother of Maj. Gen. Geo. G. Meade of the army.—*American Biographical Notes* by Franklin B. Hough, p. 284.]

On Sunday June 23d, 1776, the Provincial Conference of Pennsylvania met and ordered an election for members of a State Convention to meet July 8th, Mark Willcox was appointed one of the Election Judges of Chester County at Chester and Thomas Lilly at Hanover, York County.

They were probably the first Catholics of Pennsylvania who held any official position. A Patrick Scott of Nicholson's Mills was also among the number of Election Judges but we know not that he was a Catholic. The name Patrick did not in olden times indicate a Catholic as it invariably does now.

On March 13th 1777 Thomas FitzSimons was appointed on the State Navy Board. He was a Catholic.

Among the rare books in the opinion of the bibiopolist, belonging to the Philadelphia Library (Ridgway Branch) is a copy of Augustin's *Libre de Vita* which was printed by those famous of all printers Faust and Schoeffer in 1459; the *Golden Legend* printed by William Caxton which Dibdin says is the most magnificent specimen ever printed from Caxton's presses. There is an illuminated Psalter on vellum of the thirteenth century, Pliny's *Natural History* translated into Italian and printed on Vellum in 1476 by N Janson, the first Venetian printer; The Polychronicon from the English of Wynklyn De Worde printed in 1492. Of illustrated books printed in the illuminated style there are the *Coupes Varisantes* from the press of Verard at Paris in 1503; Herwers *Gothiques* in 1508; the *Books* of the hour 1510; the German version of *Reynard the Fox*, printed in 1549; the Bible in vulgate printed at Rome by Swyheim and Pannartz in 1471; another printed at Lyons about 1480.

"The 3d nation are the Senekas who have been converted by the French Missionaries some time ago, when they had to do with them; and of these I have observ'd that their Christian knoweldge is nothing more than this, that they believe that our dear Saviour was born at Bethlehem in France, and that the English crucified him, upon which account they are very much offended with the English; and one sees them make Crosses and such like ceremonies. This is all I could find among them, and when any of them comes to Philadelphia, they go to the Popish Chapel to Mass."

From Count Zinzendorf's Account of Experience among the Indians, March 7th 1743. ["Memorial of the Moravian Church" by Reichel, page 120.]

The "chapel" was Old St. Joseph's.

"OF CARROLLTON."

Charles Carroll of Carrollton did not write "of Carrollton" for the first time when he signed the Declaration of Independence. We find the fact to be, that when he was a delegate to the Maryland Assembly in 1775 there was also another Charles Carroll "Barrister," a member. Both were from Anne-Arundel county. To distinguish one from the other, "of Carrollton" was the designation of one who afterwards signed the Declaration of Independence, a month after it was adopted. For proof we refer to any list of members of the Maryland Assembly for 1775.

REPLIES.

No. 2. The Father Tracy who attempted to found St. Patrick's Colony in Nebraska was until quite recently, perhaps is still, a priest in the diocese of Mobile, Alabama.

St. Patrick's Colony comprises now the present town of Jackson, Nebraska, and environs. In the town there are many of the original colonists and there descendants who are quite prosperous. Many Catholics own valuable farms in the vicinity of Jackson.

The original settlement constitutes a flourishing congregation which has a fine brick church, school building and sisters' house. The church was blessed the third Sunday in Advent, 1878 by Bishop O'Conor of Omaha, Father D. I. McDermott, then Vicar General of Nebraska, now of St. Mary's, Philadelphia, preached the dedicatory sermon.

The early days of the colonists were made unhappy by the privations, hardspip and danger incident to atttempts to found colonies in the wilderness. The colonists suffered so much from the intense cold of the Dakota blizzards, and were often placed in such imminent peril by the attacks of Indians that they became so inscensed against Father Tracy for having led them to perish in the desert that he had to fly to escape the consequences of this indignation.

Father Tracy was succeeded in the colony by Father Ryan, now pastor of Columbus, Nebraska; the latter was succeeded by Father Kelly now of the Cathedral, Omaha.

The early days of the colony were anything but promising, but now colonists and Catholicity flourish. NEBRASKA.

In tne last number of the "RESEARCHES" (Oct. 1890, p. 159,) reference is made to an Abbé Soujes, and a Vicounte De Sibert' Fornillion. The names should read Sougé and Cornillon. The latter resided some years in the neighborhood of Hartford, and his decendants ars still there. Quite a little colony of French émigrés settled in the vicinity at Hartford at the end of the last century and the begining of this. The nobles were probably attracted by various Memoires written by French officers after their return from the Revolutionary Campaigns. These gossipy works had a great many pleasant things to say about Hartford, Farmington etc.

In addition a certain number of French prisoners of war were interned at Hartford for some time.

The Abbé Souge (not Soujé) was an intimate friend of Cardinal Cheverus, escaped with him from Meayenne early in 1792, followed him to England, and thence to America, Later the Abbé returned to France, and became Curé of Notre-Dame in Meayenne, where he died Oct. 31, 1823. Bishop Cheverus, then on a visit to his native city, preached the funeral sermon over this zealous and learned priest (Vie du Cardinal de Cheverus, archeveque de Bordeaux, 3d Ed. 1842, Book I and III; *Der Cardinal de Cheverus* (translation of the fore going) Freiburg (Baden) 1876, pp. 77, 101.) Mr. J. Trumbull of Asylum Avenue, Hartford, possessess some letters of Abbé Sougé.

Shea and De Coury stated that he was the first priest to visit Connecticut, but one had visited New Haven some years earlier and advertised his presence in French and English in the local papers. There is also a local tradition that between 1750-1760 two Acadian priests lived on the Bloomfield road near Hartford. This tradition comes down through the Barnard family of that city, and was related to me by a member of the same.

It may have been one of these two, who gathered the unhappy remnants of the Acadians in Massachusets and Connecticut, and sailed with them between 1760-1770 to Quebec (see the local histories of Norwich and New London, Ct.) Many very interesting items concerned the Acadians are scattered in the town histories and town-records of Connecticut and Massachussetts.

The diocese of Dol referred to (l, c) in the same number was formerly a suffragan of Tours. Its territory was in Brittany between Rennes and Saint-Malo. In the new division of the French dioceses Pius VII, Dol was suppressed, and since

the erection of the Archdiocese of Rennes (Jan. 3, 1859) this ancient see (founded in 1038) belongs to the latter. (O. Werner, S. J. Kirchen—Atlas, Freiburg (Baden) 1888, p. 39, Map IV. De Mas-Latrie, Trésor de Chronologue etc. Paris, col. 1361.)

Sincerly yours in Xto.,
THOMAS J. SHAHAN.

Berlin, Dec. 13th, 1890.

DURHAM, N. H. Jan. 1st 1891.

MR. GRIFFIN:—How could you in your January No. of HISTORICAL RESEARCHES, page 44, stated that Father Rale's strong box is at Harvard College, when I distinctly stated that is at Portland, Maine, in possession of the Historical Society. MARY P. THOMPSON.

[See p. 44 January RESEARCHES.]

WHO KNOWS?

No. 10. What truth is their to the statement that the late Gen. Spinner's father was a renegade Catholic clergyman who settled in New York, A. D. 1802? — *Catholic Citizen*, Milwaukee, January, 10th 1891.

No. 11. Information wanted of Patrick Tiernan, a Catholic, married at Hagerstown, Md., April 22d 1782, Margaret, daughter of Michael McKiernan, an Irishman and a Catholic. Family tradition says he was an officer in the Revolutionary War and was at battle of Yorktown, He was a cousin of Luke Tiernan of Baltimore.

His son Francis Tiernan was a tea merchant of Philadelphia. Another son Peter lived at Natchez and is mentioned in RESEARCHES as a trustee of the church in that city. A third son Michael resided in Pittsburgh.

Record of his Revolutionary services and information as to the part of Ireland he came from is desired? C. W. H.

No. 12. Give me the names of the Indian tribes converted by Catholic Missionaries and the number of Indians in each tribe? E. P. C.

No. 13. When, how, and by what route did the first Jesuit pass from Canada to Ohio and Indiana, and thence to Illinois? And who were they? G. F. H.

WHERE TO FIND IT.

"A Curious and Important Discovery in Indiana. The Chief of the Miamis" in *Magazine of American History*, July 1889 relates to John Baptiste Richardville the last principal chief of the Miamis whose principal village was where now Fort Wayne is situated. Richardville died August 1841 and is buried in the Catholic cemetery. In the family of his brother is yet preserved a genealogical record from 1162 to 1723 and an adjudication of family titles by King Philipe in 1201.

"A Frenchman's Estimate of Washington in 1781" by Abbe Robin.—[*May. Am. His.* Aug. 1888.]

Catholic Indian Missions in America—*Irish World*, August 16th 1890. Written by Father Craft, Indian Missionary wounded at Wounded Knee battle.

The Maine Historical Collections published in 1831 contains extracts from Governor Enoch Lincoln's *MSS.* relating to the Indian Languages and Catholic Missions in Maine.—From *Historical Magazine*, of 1868, p. 14.

The *Catholic News* of New York on July 16th 1890 began a series of sketches of Catholics who established permanent settlements in our States and Territories, Peter Menendoz, Founder of Florida, 1565. was the first sketch.

In *The North Western Chronicle* of St. Paul, Minn. June 27th 1890 may be found an Account of the Hanging of the Indians at Mankato, Minn. in 1862. It gives Father Ravoux's report to Bishop Grace. It is supplemented by editorial comments of historical interest.

A picture of the Hanging is in the American Catholic Historical Society of Philadelphia.

"Father Rasle's Vocabulary of the Algonquin language" may be found in *Travels Through Canada* by George Heriot, London 1807.

The Voyage of the Ursulines who in 1727 founded the Ursuline Convent at New Orleans by Andrew McFarland Davis. *Overland Monthly*, January 1886.

"Early Catholicity in Cincinnati" began in *The Catholic Telegraph* Feb. 26th 1891.